

(لغة إنجليزية)



Some of the Manners of The Prophet (ﷺ)

من أخلاق النبي ﷺ

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مُحَمَّدٌ
صَلَّى اللَّهُ
عَلَيْهِ
وَسَلَّمَ



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Educational Department in Madar Al-Watan

المكتب التعاوني للدعوة والإرشاد وتوعية الجاليات بشرق جدة

هاتف ٦٢٠٠٠٠٥ فاكس ٦٢٤٠٣٩٨ للراغبين في دعم أنشطة المكتب شركة الراجحي ٧/٧٤٠٠ فرع ٣٧٨

**Some of the Manners
of
The Prophet (紫)**

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First Edition

1427H – 2006

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وزارة التربية والتعليم

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is due to Allah, the Lord of the worlds, and may Allah exalt the mention of His Prophet, who was sent as a mercy to the worlds, and may He render him, his household and companions safe from every evil.

There is no doubt that our Prophet (ﷺ) was the paradigm of excellent manners, and beautiful characteristics and traits, which no one else comprehensively possessed. Even his enemies who fought and disbelieved in him, attested to this fact. Abu Jahl, who was one of the harshest enemies of Islam, said: 'O Muhammad! I do not say that you are a liar! I only deny

what you brought and what you call people to.'

*All mankind, including his enemies
recognize his virtues*

*Truly what the enemy attests to is
but the truth*

The Prophet (ﷺ) was the paradigm of excellent manners. Allah, the Exalted, praised him saying:

**«And verily, you (O Muhammad ﷺ)
are on an exalted (standard of)
character.» [68:4]**

Allah, the Exalted, said that he is a mercy to mankind.

«And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you.» [3:159]

The Prophet exemplified the Qur'an, until it was said that he was a Qur'an walking on the earth. When his wife was asked about his manners, she said: 'Do you not recite the Qur'an?' they said: 'Yes'. She said: 'The manners of the Prophet were the Qur'an.'

Ibn Katheer said: 'This means that the Prophet (ﷺ) abided by the laws and

commands of the Qur'an from its prohibitions and observed the virtuous deeds mentioned in it...'

Before Muhammad (ﷺ) was commissioned as a Prophet, he was known amongst his people as 'Al-Ameen' i.e. the Trustworthy, for he was very truthful and upright in every matter.

Some of his Companions described his manners saying:

'He was never rough. He never raised his voice in public or used foul language. He did not repay evil with evil; rather, he forgave and pardoned. He did not hit anyone

except in Jihad. He did not raise his hand to hit a servant or woman. He would not become angry if he was wronged, nor would he avenge himself. He only became angry when people transgressed the limits and boundaries of Allah; in that case he avenged. The Prophet (ﷺ) was not given a choice between two matters, except that he chose the easier of the two, as long as it was not a sinful act. If that act was a sinful act, he would be the farthest from it. When he entered his home he was a normal individual, he would clean his clothes, milk his sheep, and serve himself.'

The Prophet (ﷺ) did not speak unless he needed to. He would visit his Companions, see to their needs, keep them united, and not ward them away. He would beautify the good and strengthen it. He would not move into any posture except while mentioning Allah. If he sat with a people he would sit at the end of the sitting. He would allot each one in his sitting a due portion of time. Those sitting with him would believe that they were the most privileged to him. He would not reject or let the beggar leave empty handed; he would give him what he asked for, or at least say to him a good word. He would respect the elder, and was kind to the young, and help the one who

was wronged. He always smiled. He was well-mannered and kind. He was not severe or harsh-hearted. He never made fun of his Companions, nor was he miserly. He was the most tolerant of people.

We have mentioned a few of the Prophet's beautiful characteristics and traits, and this is but a drop in an ocean. Whoever reads his biography and comes to know of his actions and statements would have to admit the greatness of Prophet Muhammad (ﷺ). Thomas Carlyle, the famous Scottish writer, attested to this. He said in his book 'Heroes, Hero-Worship, and the Heroic in History':

'But, from an early age, he had been remarked as a thoughtful man. His companions named him "*Al Amin, The Faithful*." A man of truth and fidelity; true in what he did, in what he spoke and thought. They noted that he always meant something. A man rather taciturn in speech; silent when there was nothing to be said; but pertinent, wise, sincere, when he did speak; always throwing light on the matter. This is the only sort of speech worth speaking! Through life we find him to have been regarded as an altogether solid, brotherly, genuine man. A serious, sincere character; yet amiable, cordial, companionable, jocose even - a good

laugh in him withal: there are men whose laugh is as untrue as anything about them; who cannot laugh. A spontaneous, passionate, yet just, true-meaning man! Full of wild faculty, fire and light; of wild worth, all uncultured; working out his life - takes in the depth of the Desert there.'

'They called him a prophet, you say? Why, he stood there face to face with them, here, not enshrined in any mystery, visibly clouting his own cloak, cobbling his own shoes, fighting, counseling ordering in the midst of them. They must have seen what kind of a man he was, let him be called what ye like. No emperor

with his tiaras was obeyed as this man in a cloak of his own clouting. During three and twenty years of rough, actual trial, I find something of a veritable hero necessary for that of itself.'

This is an attestation of a Western, Christian writer. He read about Muhammad, and his opinion was not different than the position held by the Muslims regarding him. Let us talk in detail about the beautiful manners of this great Prophet regarding his mercy, pardoning, forgivingness and compassion, and other traits from his interactions with others. We will quote clear examples to clarify this point.

Anas b. Malik, with whom Allah is pleased, said: 'I have not seen anyone more merciful and kind towards young children than the Prophet (ﷺ). Ibraheem, the son of the Prophet (ﷺ), was dying, Anas b. Malik, with whom Allah is pleased, said:

'We entered the house of Abu Saif - the blacksmith - with the Prophet (ﷺ). Abu Saif's wife was the wet-nurse of his son, Ibraheem. The Messenger of Allah (ﷺ) lifted his son, Ibraheem, and smelled and kissed him. After a while he went and saw his son again - he was dying. The Prophet (ﷺ) started to cry. Abdurrahmaan b. Auf, with

whom Allah is pleased, said: 'O Prophet of Allah, you too cry!' The Messenger (ﷺ) said: 'O Ibn Auf, this is a mercy' - the Prophet (ﷺ) shed more tears and said: 'The eyes shed tears, the heart is saddened, and we only say what pleases our Lord, and we are saddened by your death, O Ibraheem!' (Bukhari)

Al-Aqra b. Habis, with whom Allah is pleased, saw the Messenger of Allah kissing al-Hasan b. Ali and he said: 'I have ten children, and I have never kissed any of them!' The Messenger of Allah (ﷺ) said:

'Whoever does not have mercy will be shown no mercy.'

Some Bedouins came to the Prophet (ﷺ) and said: 'Do you kiss your children?' He said: 'Yes'. They said: 'But we do not kiss our children.' The Messenger of Allah (ﷺ) said:

'What can I do, if Allah has removed the mercy from your hearts?'

Anas b. Malik, with whom Allah is pleased, said the Messenger of Allah (ﷺ) would visit the Ansar, and greet the young children, and rub their heads.'

Anas b. Malik, with whom Allah is pleased, said the Messenger of Allah (ﷺ) was the most well mannered person. I had a young brother whose name was Abu Umair - he would play with a small bird called 'An-Nughair'. The Prophet (ﷺ) said to him:

'O Abu Umair, what did the Nughair do?' while he was playing with it. (Muslim)

Look at the Prophet's manners with his servant, Anas b. Malik. He said: 'I served the Messenger of Allah (ﷺ) for ten years, and by Allah he did not express displeasure once, nor did he

say about something that I did, 'why did you do it?' or to something that I did not do, 'why didn't you do it?' (Agreed upon)

This is a great example of the kind, forgiving nature of Muhammad (ﷺ). Furthermore, Anas said:

'The slave-girl from Madinah would seek the Prophet's help and he would take care of her needs.'
(Ibn Majah)

Anas b. Malik, may Allah be pleased with her, said: 'A partially insane woman from Madinah said: "O Messenger of Allah! I need your help.

The Messenger of Allah (ﷺ) took care of her needs.

(Bukhari)

Indeed these explicit, beautiful manners are the manners of prophethood, and the embodiment of the teachings of the Qur'an; with this the praised and noble city of Madeenah was established during the Prophet's life.

The Prophet (ﷺ) was kind and merciful towards the young and elderly. He said:

'When I want to lengthen the prayer and I hear a child crying I shorten it, for fear that the mother

would have difficulty.' (Agreed upon)

Other examples of his mercy: A Bedouin entered the Masjid of the Messenger of Allah (ﷺ) and urinated in it. The Companions rebuked him but the Prophet (ﷺ) said: **'Leave him alone, let him finish!'** so the Companions let him finish it. The Prophet (ﷺ) called him and said: **'The Masjid is not a place for urination or filth; it is a place of remembrance of Allah, the Exalted, and recitation of the Qur'an.'** (Agreed Upon)

Look at the mercy and consideration of the Prophet (ﷺ), he did not want the man to be harmed, even though he urinated in the most purest of places, the House of Allah. Thereafter, the Prophet (ﷺ) called him and taught him in a kind and merciful manner.

Another man came to the Prophet (ﷺ) and said: 'O Messenger of Allah! I have been destroyed!' He said: '**What has destroyed you?**' He said: 'I approached my wife (i.e. engaged in sexual intercourse) while I was fasting during (the fasting hours of) Ramadhan.¹ The

¹ The expiation for this is to free a slave, and if he cannot afford or find a slave, then to fast two months consecutively from Fajr (dawn) till sunset. If he cannot, then he can feed sixty poor people.

Messenger of Allah (ﷺ) said: **'Can you free a slave?'** The man said: **'no!'** The Prophet (ﷺ) then said: **'Can you fast two consecutive months?'** The man said: **'no!'** The Messenger of Allah (ﷺ) then asked him: **'Can you feed sixty poor people?'** The man said: **'no!'** The man then sat down, and after a short period of time, a large basket of dates was brought to the Prophet (ﷺ), and he gave it to the man, and said: **'Give this out in charity.'** The man said: **'Shall I give it to one who is poorer than me? There is no house in Madinah more in need than me!'** The Prophet (ﷺ) smiled until his white molars were visible. He said to the man: **'Take it, and feed your family.'** (Agreed Upon)

This man committed a grave error in Islam, he should have expiated for his sin, but his ordeal ended with a gift from the Prophet for him and his family. How merciful and kind the Prophet was! The sinner returned joyously to his family, with a valuable gift from the Messenger of Allah (ﷺ). An excellent lesson is to be learned from this event; the proper manner in which we should deal with peoples when they make mistakes, and how to correct them. Indeed, he is the Messenger of Allah (ﷺ).

The Prophet (ﷺ) was merciful to animals as well. He taught people to be

kind to animals, centuries before any society or committee was set for 'kindness towards animals.' The Prophet (ﷺ) said:

'A woman was punished on account of a cat. She tied it until it died; she did not give it food to eat or water to drink, nor did she allow it to eat insects.' (Agreed Upon)

He (ﷺ):

'No man kills a bird or anything greater without its right, except Allah would ask him about it on the Day of Resurrection.' It was said: 'O Messenger of Allah, what is its right?' He (ﷺ) said: **'Its right is**

that it should not be killed except for food, not that one should cut its head and throw it.'

The Prophet (ﷺ) ordered that one slaughter in an appropriate and merciful manner. He (ﷺ) said:

'Indeed Allah has prescribed mercy on everything. If you kill, kill in an appropriate manner, and if you slaughter, slaughter in an appropriate manner, and sharpen your blades before you slaughter.'

The Prophet (ﷺ) said:

'Do not use a live animal for target practice.' (Agreed Upon)

That is do not shoot arrows at it, as is done in bull fights, common in Spain and other countries. In Islam this is unlawful, for it opposes the concept of mercy in Islam; the bull would be shot with arrows, stabbed while onlookers watch in amusement and delight.

Among the manners of Prophet Muhammad (ﷺ) was that he pardoned and forgave. A'ishah said:

'I asked the Messenger of Allah (ﷺ): "Did you face a day harder and more intense than the Battle of Uhud?" He replied: 'I suffered a lot

from your people! The worst I suffered was on the Day of al-'Aqabah when I spoke to Ali b. Abd Yaleel b. Abd Kilaal (in order to support me) but he disappointed me and left me. I left the area while I was quite worried, and walked - when I reached an area called *Qarn ath-Tha'alib*, I raised my head to the sky and noticed a cloud that shaded me. Angel Jibreel (جبرئيل) called me and said: 'O Muhammad! Allah, the Exalted, has heard what your people have said to you - and has sent the Angel in charge of the mountains, so you can command him to do what you please.' The Prophet (ﷺ)

said: 'The Angel in charge of the mountains called me saying: 'May Allah praise you and keep safe from all evil! O Muhammad, I will do whatever you command me to do. If you like I can bring the *Akhshabain* Mountains together and crush them all.' The Messenger of Allah (ﷺ) said: 'It may be that Allah raises from among them a progeny who worship Allah alone and associate no partners with Him.'

(Bukhari #3059)

This is how merciful the Prophet (ﷺ) was to the non-believers who harmed him and plotted to kill him, and drove

him out of his city. Thus the Prophet was described by Allah in His words:

﴿And We have sent you (O Muhammad ﷺ) not but as a mercy for the worlds.﴾ [21:107]

His mercy and forgivingness is very apparent when he entered Makkah after having conquered it, and his enemies who disbelieved in him, and fought against him. History stands witness to the mercy of Muhammad with those who fought against him for twenty years. The Prophet (ﷺ) said: 'Today is the day of Mercifulness.' He then headed towards the people of Makkah and said to them:

"What do you think I will do to you? " They answered: "You will only do something favourable; you are a kind and generous brother, and a kind and generous nephew!" The Prophet (ﷺ) said: "Go - you are free. " (Baihaqi #18055)

A Prophet, who prevents his people from killing a bird without reason, would not allow unnecessary blood shed. The Prophet (ﷺ) said:

'Indeed I am a bestowed mercy.'
(Al-Hakim)